

[REDACTED]

Must Remain in
Transcription Room

M 2205

Monday, January 29, 1973

Group II

Barn

MR. NYLAND: So, at least we don't have people sitting back of me. It makes me feel as if this is going to be the last meeting for a long time, ^{and} when you figure it out, it's just about a week. I hope next week, or this week, ^{will} ~~it~~ really, you have meetings when you want to. It's up to you. Of course Tuesday and Thursday, those are meetings of necessity. But I was thinking about ^{the} Wednesday or Friday, Saturday I hope you can still meet at Nishimura, and next Monday may be ^{want} you ~~ought~~ to have a group. Tuesday I hope to be back - ~~be~~ not in time for the Tuesday meeting, however, because the plane comes in too late, but Wednesday then, ^{he} I'll be here again. I would like to suggest, if you want to do that, for this coming week and if you can find the time. ^P You see, there is a great deal of information about Work now, which is being discussed by different groups and answers from us. ^{he} There is really nothing secret about Work. That what is necessary for further growth and development will be given at the time when you need it, and you will yourself be able to find it. ^S Since there is ^a information about Work in general and discussed to the best of the ability of anyone who tries; ^{that} that is, discussions in other groups, ~~x~~ in different

places of the country, and answers from here, whatever it may be. Statements about Work are always useful, even if they are not exactly correct, or more or less correct. You listen to them with an idea that you have about any kind of a question, what kind of an answer you would give. If the answer is not right in accordance with your viewpoint, then it is useful for yourself to try to formulate what is the right answer. If it strikes a corresponding note in you, it may be helpful for affirmation of what you already think. You get an impression from different people at different stages of the game, what they say, how they say it, and how they express themselves, how you imagine, for instance, such a meeting to be, and also the people who are responsible for answering. It might give you an idea what they do, and how they live, and how they answer and consider Work.

I would like particularly this week, for anyone who wishes, to borrow, to take home, to study, if you like, the different group tapes we have. It is not necessarily now limited to the people who have a responsibility for answering because that, of course, continues. But there are probably tapes or cassettes around which have not been returned and, although they may be one or two weeks old, it is still interesting. I think, if you try to do that by trying to become a little bit more acquainted with what is being talked about, about Work, that for yourself you would have much more of a realization of what goes on. And it is particularly that you become more and more acquainted with the people who are answering questions, that you also will be stimulated. And I say it is not a secret. It is something that I feel is of great importance to many people who sometimes may feel they are left out. And this would be an inducement, a way by which you could take much more part and keep Work within yourself much more alive. I say you can try it. I don't

know if it works out. We can try a variety of different things. When they don't work, well, we don't do it. But I think it is necessary for you to know that this kind of an opportunity exists.

Of course, there is no question about ~~(it)~~_x, in my mind, that anything you hear about Work, or read, anything you think about Work, even what you feel about it_x is worthwhile, because very seldom, regarding this kind of Work_/ in any kind of a group, will you find a kind of a superficiality. It can happen, of course, when certain elements come in, or people who don't know, and out of curiosity sit and ask a certain question or make some--give some expression to feelings, or maybe even a little argumentative - all that doesn't matter because the general sphere of what is being discussed is on a good kind of a level. ^{#2} So, I would suggest that, if you want to do it this week_k, I hope you will really Work. I hope you will feel responsibility more or less increased because of the fact that I ^{1/2} am not here.

← The reason for going is, as you know, quite obvious. I have to have some contact with people on the West Coast, because here and there certain things start to grow up which should be understood in the light of their possibility of growth, and the potentiality which is inherent, and, to some extent, they can probably profit by what we have discussed here. ⁹ In a general way, I have a feeling that what we have been talking about in the last three or four months, ³ maybe, ~~there~~ is a great deal of material. I don't know how you feel about it. I believe there is a wish for listening to it. Do you make notes? Do you make references of certain subjects that we did talk about and a reference to the tape number? Do you keep for yourself some kind of an index, like many times_s, of course, you do when you really study ^{tu} ALL AND EVERYTHING, and that you will be reminded you can use the index we have so far, but your own notes are much more important. I'll tell you why.

You make statements about the things you have read and what has been the influence on you at that moment. You do it ^{your--to the best of} in the best of your ability. You actually try to find out what is the meaning and whatever you understand and whatever you have found useful in your own attempts. In making such notes, you will be stimulated that perhaps you have not given enough attention to what was there and the kind of food that was on the table was not sufficiently touched by you. If after six months, you look at such notes, I think you will be surprised, in the first place, that you made the notes in the way you did, sometimes surprising yourself that at that time you had a certain insight which you may have forgotten. But at least it will give you a chance to have a little idea of what is your growth and how far you develop. And I think it is necessary to keep that in mind because, if you're serious about the wish to grow, you must be serious about the means which are given to find out about your growth itself, the difference which there is and should be between six months ago and the present.

So now let's talk about Work and your questions.

Nicole Chabert: Mr. Nyland?

MR. NYLAND: *Yes.*

Nicole: Nicole. I have a statement, and a question at the end. The last two meetings have affected me in a certain way and have helped me to clarify my aim, both in relation to myself and the group as a whole. I see that I have spent much too much time remembering the past and the wish I had for Work, and wishing that wish to be back, and seeing that, I am different now and ^{that} it is impossible. So, looking at my life now and trying to see what is lacking, I was struck by the loss of something that I had at the beginning, which is a positivity to Work, the Barn and the

Barn activities offered during the weekend. And I feel that created an aliveness in me and a form of energy that I could apply for Work. Also I've noticed that in the last two years, a tendency in me has developed which was not to come to the Barn when I couldn't Work on myself, and because of what you have said in ^a ~~your~~ few meetings, I thought it was probably a very limited way of using the opportunity ^{yes} given to me. So, as a result, I wanted to take a task and I wanted to ask you if it was all right, which was up to my birthday - which is going to be ^{the} middle of March - to come to the Barn no matter how I feel or what state I am in, and to say 'yes' to anything which is offered to me, and to try to use it for Work.

MR. NYLAND: I think it's right, Nicole. I think one has to do certain things at certain times. I ^{'m} quite sure that in the beginning one looks at Work quite differently from six months, or a year, or ^{ten} ~~five~~ years later. There are two reasons for it. ^{One is:} ~~that~~ that what Work is, when presented, becomes a little too familiar, when one does not Work enough, or when one does not know how to apply it to certain circumstances. And the second reason is that one has to come to the conclusion that, as a result of Work, the old formulas do not apply anymore and have to be substituted by something new. When one lives in a house and you have your furniture around, you become so familiar with the house as it is, if you don't change it, and ^{if the same chair is always in} ~~that~~ the same corner, and the books are always ^{on} ~~in~~ the bookshelves and you don't take them off and read them, that that simply means that I become so acquainted with my surrounding, that there is no stimulus anymore. And of course the sole solution for that is that I change it around a little bit so that I am struck by the change; ^{it'll be} ~~then~~ then, by association, I remember the reason why I did it, and then ~~it'll~~ be helpful either to feel more at home, or to have a stimulus for certain other changes which

might take place in that house. I think with the Barn and with the group it is very much the same. We become quite familiar with each other's faces and with the way we operate and our behavior. I think it gets a little stale. And therefore the different possibilities, which must exist, have to come from ourselves, first in the way we look at things at the Barn, using the different people who are there perhaps to remind oneself. The second place, to allow for a possibility of a growth so that you are already through with certain things that you have tried to take in and have digested and which has given you food, and that it is now necessary to look for something else that can also be prepared but for which you must make the attempt. Because the Barn is not that kind of a living thing that it will give automatically a correspondence to one's own growth.

I think the Barn remains a foundation on which one stands and being reminded then that the real reason for being able to continue to Work is within oneself. And that is really very important to see it, because the growth of oneself then becomes less and less dependent on the outside world. But it is something that gradually starts to develop when, in Work, certain things become much more permanent for oneself on which then a person must rest and from where he then starts to operate and from where he then starts to experiment in the changing conditions of the outside world which he can control to a certain extent at least, and also from that what he feels he needs more and more. And that whole process is what we call an experimental period, because I become familiar with what I am, as I am unconsciously, in the way I have been born and brought up and whatever my education has been. I say it is rather limited although there is an aliveness possible which makes me a little adventurous. But also there is the question of how much I actually could change within the limitations of my own type. →

← Experimental means that there are other possibilities of having impressions received which I didn't receive before, only I can now because I wish to be more open to them. And there is a whole range which are still possibilities which never have been explored, ~~side~~ from the fact that there are also others which I never will be able to ^g assimilate because that happens to be contra--contra--that is, contrary to my type. But there is a wide field of that experimental possibility. And I think when you wish to come to the Barn and actually have that--that idea that you will ~~say~~ ^g "yes" to anything that happens to come up, regardless of what you feel, that then you put yourself under a certain order, or rather a certain instruction which does not come from you, subjectively, but from whoever it is and whatever it may be, without any particular desire on your part to judge it, that your answer will be "yes". And I think for ~~that~~ it is very good.

A person who can experience in ordinary life a variety of different things that will affect him, ^g and not to get out of the way of them, but wants to face them, he has to say constantly "yes" to his own life, ^g and he can profit by it when he does that, ^g accepting with a wish to grow up. ←

← Whatever you do, as a result of this kind of determination with the Barn, always has to be connected with your wish to see yourself. If that ^{isn't} ~~isn't~~ there, of course the difference in doing this and that and the other, which even may be unfamiliar, if it is not connected with a wish to use it for an objective purpose, there's very little sense in doing it ^g as far as we are concerned ^g or as far as the potentiality of oneself is concerned. One can acquire dexterity without being conscious. But if the dexterity is for the purpose of consciousness, then that is a very ^g good tool to have in order to reach a higher level. ^g It's all right, Nicole. It's very good.

rept sp. here
Jacques Hemsli: Mr. Nyland?

MR. NYLAND: Yah.

Jacques: Jacques. For some time now, I have been trying to find within myself and to bring to life a place that is silent and solid at times. And in trying to find this, I find that this place in me has no judgment, doesn't judge me, and it has helped me to understand what little 'I' could be for me. And I would like to be able to connect this place, which is important for me, to Work, in the sense of Objectivity and impartiality.

MR. NYLAND: I think, Jacques, if you want that kind of a place and you look for it in the first place, you have to have already impartiality and simultaneity. You have to have already a result of Work on yourself, because otherwise the place will not correspond to what you really need. A place within oneself is really the result of a certain period of Work in which one acquires that kind of a dexterity, and I've said several times, it comes as if from outside to one's inner world and ^{life} ~~there~~ ^{en} finds a place there, partly of recognizing that what that inner means in its essential value.

When one has a certain experience of quietness and stillness, there should still be an activity, as a result of the energy furnished by coming from the outside to the ~~inner side~~ ^{inner side--inner inside--} inner essentiality which then is ready to do something else and not just get, you might say, stuck or just sitting there in silence. The silence has to have in it the potentiality of activity and quite a firm desire to test out what one has reached in silence, to see if that can stand the test of the contact with the outside world. Now in order to be able to say that that will continue to exist and will exist in the right manner, that is, will exist in an objective--having objective values, you have to be sure first that you know what is Objectivity, what is

impartiality and what is simultaneity, because that is what you have to test.

Then ~~for~~ the second step after the essential essence has been reached, Magnetic Center, or ~~the~~ ⁹the quietness within, then it turns around to go ~~back~~ again for the testing period. ~~That~~ That is, in the attempts that one makes, one is familiar with one's ordinary behavior, so it is not experimental as yet, but it is the application now of that what you have learned, to see if it can stand the test of time. By that I mean, can it stand the conditions which are subject to time? Can it stand my thoughts of the past and my ~~anticipations~~ ³ of the future? Can it actually be of a moment value, in which then I am still in contact with influences ^a which have already been contacted and on account of which I have had experience, and that what I set out to do in ordinary life? [?] So, from that standpoint, it's quite right to find out what one is, but one has to reach this kind of a silence in a different way, I think, than what you imagined.

Jacques: Mr. Nyland?

MR. NYLAND: ~~Yad~~.

Jacques: Usually this place is not by sitting quiet and going away from the world. I try to find that in my activity as I go in my life. I just ~~go~~ ^{-oh} in particular, sometimes when there is a conflict and I said something that I ~~do~~ ¹⁰ not like and the reaction to somebody and I, in my usual manner, would be to go ahead and try to justify this either to the person or to myself.

MR. NYLAND: I understand, Jacques, that it is not a question of sitting down. I use ^Y that figuratively.

Jacques: Yes, sir.

MR. NYLAND: But I still say the same thing, because reaching a certain silence may be ~~the~~ ^a result of indifference. That we know in ordinary life because we say

it doesn't ~~me~~ interest me anymore. And that is not a form of activity. It's a form of withdrawal. Now if, in ordinary active life, you come to that conclusion, you may run the danger that it is exactly that that takes place, that you have lost interest, and then of course you can say I'm objective to it. Of course you're not, because that kind of activity that we mean is beyond the silence and is definitely active. So if I remain active with the desire to continue to do what I am doing, then, in that respect, there has to be an 'I' which becomes really impartial to my doing. So it is not a real kind of silence. It is a kind of a--of an--poisedness within oneself, from which one operates, and from which one then continues to remain aware; that is, the 'I' must continue to exist. In ordinary life, it is very difficult even to have the thought of an 'I' at the time when one is less interested in what one is doing. I say it even differently, if I work with 'I' and try to continue that 'I' existing, so that my observation process is continuous for me, the wish for 'I' to exist increases, and it changes the whole picture of it, because the further I go in the continuation of any activity, the more difficult it will be to maintain 'I', and for that reason, I have to give it much more energy than in the beginning. But let's say this is only a principle, and I only mention it since there is such a danger involved; that one believes one is working and it is still the remnant of work which has already stopped, and you can see it in the quantity of enthusiasm which you will still wish to command, even if that what you are busy with is against the grain. You understand that, Jacques?

Jacques: Yes, I--I think I do.

MR. NYLAND: I only warn you, you know, because there is a dangerous point.

And unless one understands that 'I' has to continue to exist even in that kind of silence, because you're looking for the activity beyond or in the midst of silence.

Or turn it the other way: I look in the midst of activity for that silence. I ~~am~~^{am} surrounded by activity. I myself am engaged in having energy, because that particular requirement is necessary, because the energy which is there, going from outside to in, has to be converted into an energy going from in to out. Therefore I cannot be, as it were, quiet about it. I ~~am~~^{am} very much active within myself. All right?

Jacques: I will have to--to listen again to what you just said.

MR. NYLAND: Yah, I think you can understand it, Jacques. I think ~~you~~^{you} know what I mean.

 Jacques: Yes, sir. Thank you.

MR. NYLAND: Yah?

Sandra Weidner: I want to check out Work itself as I am doing it.

MR. NYLAND: Check out Work?

Sandra: Yeah.

MR. NYLAND: Huh? What's your name?

Sandra: Sandra.

MR. NYLAND: Yes, Sandra.

Sandra: Okay. I think--there's two things really that I want--I want to say and ask if it's right and then get some sort of direction. I'm--I'm just beginning to be slightly aware that if I Work in the morning, that I have something all day, and ~~if~~^{if} I don't, I spend the whole day sliding around, much worse than if I do Work.

MR. NYLAND: Let me ask you: What do you have all day then? What is it you have?

Sandra: A kind of containment.

MR. NYLAND: Is it the thought of what you have tried to do in the morning that

then is ^Ucarried over and by memory you have another experience? Or do you feel that, as a result of an attempt of Work, you were on a certain level and could maintain that for a little while longer?

Sandra: It was staying on a certain level, I think, and it's a freedom from the-- the ~~Y~~ from the ordinary ~~XXXXX~~ grinding of the gears of my ordinary mind.

MR. NYLAND: That may be, but you see, you are now emphasizing the things outside of you which become less in importance. And it does not necessarily mean that there is something existing which is independent of it. It can be a memory and it can produce certain feeling at the time when you recall it, and then it can give you that kind of an, let's call it, contentment or equilibrium. It does not mean that there is any kind of an 'I'.

Sandra: I didn't think that there was. I mean, but--

MR. NYLAND: No, good. If we can agree on that, then go on.

Sandra: No, I don't think that I have that, ^{so} that-- but it's the attempt to Work, is-- is helping.

MR. NYLAND: ^{it} ~~That~~ is right, yes, it is right. And the only answer would be to continue to do that. When I make an attempt in the morning which is quite serious, even if I don't reach a state of having an 'I', or an experience that something exists like an 'I' for me, or an 'I' which is then taking in or collecting notes--notes about me or facts about my existence, ~~even~~ even the attempt I make is already worthwhile. The value of course is not as much as when the result is--is more, let's call it, objective, in the obtaining of facts. But the effort that I make is of great use because it is an effort which is contrary to my ordinary natural way of remaining asleep, so that any after-thought or any kind of recalling in the later--in the day itself, puts me again in that same kind of a state. And for that, it is right. I

simply raise the level of my activity, or the level of my being a little higher in the morning, and I still have the after-effects later in the day. But you cannot stop there, because it's not that kind of an indulgence in having a very nice good feeling of contentment. And I would say almost immediately that that in itself, if that is that kind of an aim or it satisfies you at a certain time, is really not worthwhile. You must go against it, because if you adhere too long to it, you will start to think afterwards that it is really Work, and it isn't. It's just the beginning of something that could lead to Work, but it is not as yet sufficiently clear.

Work first for the necessity of understanding Work as it must be. Then, when you make an attempt, you can have a judgment that you have not as yet reached that, and that is not to be content with what you have reached. It is simply means that as yet you have not done what you ought to do, which is to become really, with this 'I', observant of yourself. That must be the aim, and you cannot settle for anything less.

Sandra: When--when I actually Work, I get stuck with starting to imagine that I'm going to get an image or an idea.

MR. NYLAND: No, I don't think you are clear about Work, Sandra. Work is really much simpler than that imagination, whatever it is. Work is only that I have an opportunity to become acquainted with myself as I behave, and that that what I then so-called know, is without any further questions. So it simply means an awareness of myself as I am, and whatever my activity engages me in and whatever I am doing, that then there is this receiving apparatus which has such facts at its--at its--at its disposal. So don't philosophize about it at all, but just as you walk, as you do things, as you move an arm, as you have a chance to become aware, that then there is that 'I' which is aware, not because you make a movement. The movement itself is only a means to remind you of your

aliveness. And all I wish with this 'I', to state the fact that I exist as a live person behaving. I am interested in the fact of the existence of myself as life in a certain form, and the movement of the form only reminds me of my aliveness, and the fact of the admission that my aliveness is there, means really that I realize ~~that~~ I am not dead. As long as there is this recognition of life, there is hope for me ultimately to understand the totality of all life, maybe after I die, or even on this Earth. And that is really the aim of Work, because the totality of all life will give perspective to what I am and will ultimately, if I keep on feeling mostly, not as much ~~as~~ thinking, come to the realization of an existence which I sometimes call God for me. Then it is an answer to any kind of a feeling I have in relation to that what exists in the rest of the world or the Universe. And I find then, for myself, the proper place where I belong in relation to that what is higher than I am.

So my aim is really to discover my life and to see that it is there, ~~and~~ to recognize it, and to be happy that it exists, so that then that life which I see, can be used for the purpose of performing certain functions on this Earth. And in relation to such functions, in that what I am as a behavior form, an expression usually through my physical body, at least in the beginning, which becomes important, that then it starts to conform to that what I believe a man ought to be.

And I think we leave it at that now, because if you start now to think about what a man ought to be, then I'm afraid you will start to philosophize. Learn first what is Work, this impartiality to oneself, this possibility of a realization of a moment of existence as separated from time. You may have to think about that a little bit, and before one becomes acquainted even with the idea and certainly not as yet with the experience of it. But you must make attempts time and time

again in different situations where you are, where there is a possibility or a good chance of having that kind of awareness exist, ~~that~~ then that 'I' of you is really something worthwhile to entertain and to feed. And you feed it by you wish to create it.

All right, Sandra. I say it because I don't want you to get lost too soon.

You understand?

Sandra: Yes.

Alice Huberman: Mr. Nyland?

MR. NYLAND: Yah.

It's Alice Huberman.
Alice: I have question that, I think, that you partially answered in your answer to Sandra, but I want to ask ~~it~~ anyway. For me now, what I understand as little 'I', has been an awareness of my existence, ~~an~~ awareness that my body manifests, ~~not~~ how it manifests. And--

MR. NYLAND: Where does ~~the~~ awareness register? Because if there is an awareness, it must be registered somewhere, otherwise you wouldn't know that there is an awareness.

Alice: I don't know if I can locate it in terms of-- place.

MR. NYLAND: Maybe not so easily to locate it as a definite place, but it must give you a certain result which belongs to a certain description or a certain fact of your existence.

Alice: Well, that's what I wanted to ask you, because I feel that there is something that is registered, but I don't--

MR. NYLAND: ~~Must~~ ^{Don't} give you more knowledge?

Alice: ~~Of~~ the fact--

MR. NYLAND: Do you see yourself impartially?

Alice: The fact that I exist is what--

MR. NYLAND: It's not enough. It's not enough. It is a fact that has to extend as another fact and another fact and another fact, until finally you see a certain sequence of such facts, which means that when you are behaving over a certain time length, that there is a constant repetition in the 'I' of such facts being received. There has to be gradually a parallel line to that what is my ordinary existence as expressed in time, with that what is an awareness as expressed in the sequence of moments, ^BBecause then I will have facts about myself as a human being behaving. So the fact of first seeing that what I am and accepting it, I have to continue to try to extend it in some way that I get a picture of what I am in behaving.

Alice: Mr. Nyland, then if I make that effort to do that, I always find that there's a description of what I'm doing. And--

MR. NYLAND: That's right. That is right. That is where the danger is. That is where the difficulty is, ^BBecause as soon as I have, after, let's assume, the flash of a moment in which there is that awareness and I cannot continue in that same sense of objectivity, my mind will take over and will try to continue that same kind of observation, and immediately when it does that, it introduces a description, and if my feeling is connected ^{with} it, it will ^{introduce} produce a liking or a dislike. Immediately there will be ^{interference} ~~an experience~~ in that part of the brain which is trying to register something objectively, by my ordinary centers. The mind will come in with associations, or a description, or a cataloging, and the feeling will come in with a liking or a disliking. And then again, it is like ^{you} it goes up and immediately ⁽⁴⁾ it goes down again into an unconscious description. That is of course the difficulty.

I have enough to get up to this point. ^{Now} ~~Not~~ I must have, while it goes up, enough energy to continue on that ^{line} ~~life~~ above that what is my ordinary ~~life~~ of unconscious existence. That is the effort.

Alice: And if I make an effort, what my experience has been is again just that. ⁹ I can get back to what I had experienced before, but not--not a continuation of anything.

MR. NYLAND: That's right. That's right.

Alice: Just another moment.

MR. NYLAND: That's true. That's exactly it. It goes up and ~~it~~ goes down. Then here--then you make another effort, it goes up, it goes down. So you have different points, let's call them, of ~~objectivity~~ ^{objectivity}. And the problem is to try to connect them.

Alice: This is--my question ^{is--} gets connected with what--what is an absolute fact or what--

MR. NYLAND: Absolute fact ^{is} is very simple. There ^{is} is no question about an absolute fact. It's a fact that stands by itself, without any support from anything of me. So, if a flash of that kind of observation gives you an absolute fact ^t of course it's here, let's say, it is not absolute, but as far as I ^{am} ~~am~~ concerned ^{when} when I am here on Earth, ^(then?) and that is already in the direction of absoluteness. It is not the right kind of a word, but it ^{is} is sufficient to indicate that there is a difference in degree. And I call that objectivity already, for me; ⁱ it is like ^{without philosophy what is absolute and} absolute, ^{what is infinity and things of that kind - I don't want to touch on it} because it doesn't belong. So we say it's an absolute fact from ^{this} ~~the~~ standpoint of ~~not-~~ non-absoluteness. I can also say it's a conscious fact as comparing it to an unconscious fact. Something that is a subjective fact above--below, and an objective ^{is}

MR. NYLAND: Yes.

Jim: I find that for myself, it is ~~it~~ ^{it} I mean it in the ordinary sense now ~~I mean~~ ^{it is} an obstacle. And whenever I do see it--

MR. NYLAND: What do you call selfish, Jim?

Jim: Well, it's a--it's a type of closedness, ~~I think~~ ^{and} it's reactive usually, and it's--it involves a situation in which I put myself first, in terms of my needs.

MR. NYLAND: When you put yourself first, does that go at the expense of something else or someone else?

Jim: Often times it does.

MR. NYLAND: If it does, then it is selfish. If it doesn't, it is simply taking care of yourself. So then it becomes, in my terminology, self-centered. But let's assume it is selfishness in that sense of the word, ^{it} and belongs to an unconscious state, doesn't it?

Jim: Yes.

MR. NYLAND: Right. Now then, you say it's an obstacle. For what? Because if ^{it} is an obstacle, you have defined already a direction. ^{Jim: Yah. MR. N:} So what is the direction pointing towards?

Jim: Well, it's an obstacle in the direction of becoming a man in the real sense.

MR. NYLAND: It again depends on the circumstances in which one lives. For instance, if you live on an island uninhabited, you can become selfish by taking away or killing certain animals, ^{but} you do it for your food. You may sit there and kill mosquitos ^c. You take life. Is it selfish or what is the aim ^{of} for you to enable yourself to become a man, and you sacrifice for that the life of a mosquito. So you see, it's a little relative. Usually, if it's a question for us in ordinary life and we don't sit on an uninhabited island, then it has to do with other people.

fact above. ~~I~~^{It}'s quite right. Nevertheless, it's only a point. But if, in the attempt that I make when this, like a flash, starts to be experienced, I continue then to feed it while ~~that~~^{that} takes place, And then at the point, there is still energy left for the continuation of that which I describe as a line, although it is in reality a connection of moments. And that again is another kind of philosophical point that I cannot so easily explain. For myself I can; for someone else I cannot. And if I do, it would be very difficult for the other to understand it. The only way is to experience it because I cannot explain awareness. It is that what I experience and then I know, And talking about it, someone else who has had the same kind of a thing also knows what is that experience of awareness. But it cannot be put into words. You see what the attempt is that has to be made?

Alice: Yes.

MR. NYLAND: Okay, that's enough. ~~Now go ahead and work. All right?~~

Alice: It was very helpful.

MR. NYLAND: *Now go ahead and work. All right?*

Bill: Mr. Nyland. (Cassette turns here)

MR. NYLAND: Yah

Bill: The tape.

MR. NYLAND: Nuh?

Bill: We have to turn the tape. MR. NYLAND: Oh, yah.

MR. NYLAND: Would it be nice if we had an endless tape? That would run into infinity, wouldn't it?

(SIDE TWO)

Jim Huntington: Mr. Nyland?

MR. NYLAND: ~~Yah~~ Yah. Who is it?

Jim: Jim, Jim Huntington.

MR. NYLAND: Yes, Jim.

Jim: I would like to talk about selfishness.

MR. NYLAND: About what?

Jim: Selfishness.

Now the question is, if it goes at the expense of someone else, it may be that the other person is quite willing to pay that. All it means then, is ~~that~~^{you} you become responsible for the acceptance of that payment. And if you become responsible for that and it is allowed, it is not selfish.

I think it's difficult to define selfishness ~~really~~^{really} really. It has to do ultimately with the aim that one is sufficiently limited within oneself to consider oneself only for one's own development ~~or~~^{or} growth or whatever the wishes are. But if I use, for that purpose, energy which is given to me by other people and who are willing to part with it, then of course I draw them within my circle, because then they start to belong to me, as it were, as if, when they have energy, they are willing to give it to me. My responsibility increases because it's not now only myself but it's also including other people. Now if that is done willingly, I say it is not selfish, but it is an increased self-centeredness. I must be very careful, however, if I wish to accept such ~~energies~~^{energies}, because it may be that the person is willing to give it, but he or she may not know what is good for themselves, and I, taking it, take on me the responsibility of seeing that that what is the source of such a gift is not violating their own existence. And that is included in the responsibility.

So I consider then such sources of energy around me and hesitate to use them unless I ~~am~~^{if} quite certain that the gift can be given without doing damage to the giver. And many times I will have to come to the conclusion that I cannot accept such a gift. So then I have to make up my mind about remaining selfish, because as soon as I cannot justify the gift, I become selfish. If, on the other hand, I wish to include that what is alive around me, and that what can feed me because of the aliveness existing which, you might say, is gladly given or is given because of its existence, then utilizing that can become a form for myself of

wishing to grow up in order to pay back later what I have received.

Now many times that kind of selfishness goes over into the wish to grow as a self in regard to that what I receive from the outside world. And if that includes a variety of different people who give me energy because they are alive and are willing to give it, or can spare it because there is super-abundance, again I am not selfish, but I have increased the responsibility for the usage of such energy for the purposes now which I have in mind which is not solely myself, but afterwards might even become for the good of mankind. ~~Now the~~ ultimate of that kind of reasoning is that I consider God as giving me an opportunity so that I can live. And I accept that gift from Him for myself in order then, by means of my own development, to pay back what is given to me. I ~~say~~ that is the ultimate. In between, I consider the gift of Mother Nature. It is a little more than whatever my--my little world is and it exists on this Earth. And I probably have to settle that kind of a question first before I can talk about God, what He gives me. Only I say it, since God already has expressed many times this particular relationship of being His child, ~~then~~ when I feel that I am His child and, let's say, He is in a father relation towards me, of course I will accept what He gives me, but my father also expects me to become grown up, ~~and~~ I have that added responsibility. The payment for Mother Nature is settled by the payment. The payment towards God is only settled by the wish to grow up to become a man. It's much more than a payment.

Now all of that becomes complicated when I consider different forms of life around me and if I can take the responsibility for ~~their~~ ^{them} their development, or whatever it is in that form, I become entitled to it, ~~and~~ constantly increasing my responsibility. ~~And~~ ^{may} be, in that kind of a consideration, I may overburden myself

because I may not know exactly how much I can carry. So it does require much more intelligence on my part to take on the responsibilities as that responsibility is increasing. And I may have to come to a point where I ^{must} refuse more responsibility, or at a certain time that I have enough to do, that I first must digest it before I can take on some other kind of an energy for myself. The solution of course is quite obvious. If I keep on Working on myself, then I have a chance to--to digest any form of energy from the outside world for a purpose which is objectively correct. And by calling it objective, if that ^{is} the representation of that what takes place within me, I loosen myself completely from ordinary affairs of responsibility in an unconscious world. And that will give me not only self-respect, but also the responsibility which I have towards myself in which then the others, whoever they are, are helping me to discharge me, first of the obligation to Mother Nature, and the second place, to find the right place in relation to God.

You see, it is an extensive kind of definition. And it is not so easily defined for oneself. And if one wants to think about selfishness, you have to really consider many of the different factors that influence it so that your definition may not be ^g correct. And when you said in the beginning, it is an obstacle, I doubt very much ^{that} it is an obstacle. It is a means for me to see myself. And if that is really a function, it's not an obstacle. It's a very interesting reminder and it can be used.

You understand it, Jim?

Jim Yes.

Triple space →

Ziska Baum: Mr. Nyland?

MR. NYLAND: Yah?

Ziska: It's Ziska.

MR. NYLAND: Yah.

Ziska: There's a question that seems to be a very important one recurring in my life for many years and I don't understand it. It regards me as I am and my responsibility to human suffering as it is expressed in the ordinary world.

MR. NYLAND: You think you have a responsibility?

Ziska: I feel very deeply that there--there's a connection between -- that there, ⁹ that I can't be separate from the existence of suffering because I'm connected to all that lives, somehow.

MR. NYLAND: Depends ~~on~~ ⁹ how much you let in. You can end up by having the suffering of the whole world, like Atlas. You know German, don't you?

Ziska: I'm learning it.

MR. NYLAND: You're learning it?

Ziska: Yes.

MR. Nyland: "Ich, ~~ein~~ ^{unglück} seliger Atlas, eine ganze Welt der Schmerzen muss ich tragen." It's exaggerated and sentimental and it comes from Heine. So you see, one can be open to the suffering of the world. I do not know if it is that kind of a responsibility that you should take and maybe take too much. ~~I~~ I think the suffering first is with oneself. ~~I~~ I suffer because I ¹² am not as yet sufficiently grown ^{up} in this world of unconsciousness. That is really a suffering that I can control ^{or} at least I can use it ^{or} it can become for me a stimulus for wanting to Work. Now I start to equalize that what is the suffering of myself regarding the suffering in the world which is, let's say, meted out to a variety of different people without their knowledge and without their--their guilt. And I can carry as much as I can of that kind provided I continue to take care of my own suffering. To that extent, the question of equalization of suffering to which I ¹² am entitled for myself, can be

matched by suffering and taking it on my shoulders regarding others. But I must never forget that my suffering is probably equal to theirs in quantity. If it says, love your brothers and sisters as yourself, there is an equality in that kind of a love. So I cannot go over the suffering in exactly the same way that I take onto myself that what is suffering of someone else, without paying attention to what I am in- as a suffering creature. And when it comes down to it, I first have to learn how to take care of that before I can help others. Like first I have to establish what is love for myself before I can ~~help them~~ love some other people. You see, it is very difficult to know how much suffering I could even alleviate because what--with what will I help them?

Ziska: That's just the--

MR. NYLAND: That is the problem.

Ziska: I know myself to be so limited and so ordinary, but I know also that there's something that I live for, and so--

MR. NYLAND: I think it is -- it is right to live for it. It is right to consider it. It is right even to say that you cannot do anything about it and still be sympathetic. You have to find out what is really required under such conditions. And many times you don't know enough about it so you leave it to some kind of an organization and donate a little money to it. But if you really want to help, do you wish to go into such conditions where you meet suffering? And then will you help them, like a-- you see a man who has a--a sickness and you want to give him help? In what way? Does one want to become a nurse to take care of them when they are sick physically? Or is the sickness really a psychological one that you feel that you then can help someone who really is ill in that sense, and where you can explain and use words and actually sympathize or perhaps even psychologically help him

to get his feet on the ground and not to suffer, or whatever it is that you have in mind.

There are so many--such variety of being able to help when one has a fund of that kind of energy within oneself. Otherwise, how will you help? With nice words~~X~~, sometimes it doesn't help at all. And maybe--and how will you know, that suffering is sometimes meted out for a certain person because he has to suffer in order to realize his own Karma. What do we know about other people? Why are they living the way they are living, if one assumes that I am living because of a certain purpose with which I was put onto--into this world? And that for me, the suffering may be a great requirement because in past lives, if it's the way I think, maybe, I have not attended to it, this time I must suffer through it in order to get rid of it.

So you see, it becomes a little, I would say, sentimental. I think it is right. It is sometimes induced by an education or as if that is necessary. Sometimes it belongs to a certain type of a person who feels that they have to live together with someone else who has to be helped. But I think it is very difficult to know exactly what to do. And I think there is a great danger of leaning over too far backwards. It should not go over into sentimentality, but definitely it should not be restricted to just remaining cold. There is a way in between and I have to find it for myself first and then in regard to different people who have different requirements. And for that I have to have a great deal of knowledge.

I must know how to help. I ~~may~~^{can} have the wish to help but I may not know how to find even the right kind of words. I can learn it by experience, of course. I can start, I can make certain mistakes. But if there is desire on my part finally to become an adept in that kind of a sense, I will find it. A nurse was not made overnight either. It ~~would~~^{will} take a long time of practice and many times ^a sacrifice,

but if there is that real desire of a wish to ehlp, then of course one finally will reach that.

MR. NYLAND: Yah.

Ziska: Mr. Nyland? ^{Ziska} I really don't feel sentimental about this at all. I feel, I see it--

MR. NYLAND: Why do you want to take on the burdens?

Ziska: I don't want to just take on the burdens. I want to try and understand. The way--the way it seems to me is that there's no way to alleviate suffering but to unearth the causes of it. And I know that as I am now, I'm not--I'm not capable of unearthing the cause of suffering for all men, obviously.

MR. NYLAND: No, but take ~~take~~ ^{it in} your own surrounding. Don't consider the totality of mankind, because you would have to consider wars, et cetera.

Ziska: I do consider them. I mean ^{I--} you know, as part of--part of what people suffer through, certain of their--their ~~major~~ nature--

MR. NYLAND: Yes. Do you know their nature? Of those who suffer in your immediate surroundings?

Ziska: The nature of their suffering?

MR. NYLAND: Of their suffering.

Ziska: Well, it's manifest in different ways, in obvious ordinary ways, but the causes seem to be related, although the causes aren't always the same.

MR. NYLAND: No.

Ziska: I mean the manifestations aren't the same.

MR. NYLAND: Do you know what then, in such a case, is the cause and then do you correct the cause or do you correct the suffering?

Ziska: What I wish to do is ^I correct the cause.

MR. NYLAND: Good.

Ziska: But that's what I find I don't--

MR. NYLAND: You cannot do it, darling.

Ziska: It's so difficult.

MR. NYLAND: No, you cannot do it. In many cases, you don't know the cause. In many cases, you don't know the reason. At the same time, without being sentimental, there is definitely sympathy. And I think one alleviates as much as one can because when there is a wound, you put some salve on. It does not mean that you correct the blood. So of course such things are permissible and, for the time being, it will give you satisfaction. I am only looking at it will it give ultimately the requirement as help for the benefit of the person who is suffering? And that, I say, I do not know, until you come to the cause which I can understand and then maybe have a chance of correcting it. What's the cause of inflation? What's the cause of poverty at the present time? How come that we are living in such a world? You cannot ascribe it just to the war, you know.

Ziska: I know.

MR. NYLAND: But why is it and therefore that the people are now suffering because they have a fixed salary and the prices go up and up and they cannot live with it. They cannot live it, that's all. How come that they then either perhaps steal or that they want to forget themselves and have drugs? How are you going to change it? You talk about sociological ills. We can talk about ordinary psychological ills, about conditions of people because they have not been educated enough in order to see something that perhaps they could see when they had been more-- had more of a chance. You're talking about people who have bad parents, or are influenced in their life by a surrounding which is obnoxious to them, and certainly they would like to get away from it and but they cannot do it. You're talking about

conditions of life, not only here but somewhere else in the rest of the world •

And how will you ever, ever be able to help them?

Ziska: That's just what I-- that's ^{just} must--

MR. NYLAND: That is the problem. And the problem, I say, is justified to have it, provided you can carry that as a burden. And in the meantime, you start with the little things just around you. Give a helping hand to ~~wherever~~ ^{wherever} you can, to the extent that you can control and even understand the source. When that source is something that you can alleviate, of course you do that first.

Keep on feeling for someone else, but not at the expense of the consideration of what you are. The more you Work on yourself, the more you will be able to give to someone what is needed because the more insight you will have in the condition and the reasons why they happen to be the way they are. It leaves out completely the wish for suffering. And that is a tremendous field. People enjoy it because then they will receive welfare or they will receive sympathy from others, or they can continue to be lazy. I ^{if} am not judging it - don't, don't misunderstand me. But there are so many different causes for what we call suffering, human ordinary suffering - suffering of the body, suffering of the mind, suffering of feeling, suffering of the ^{real} ~~real~~ psyche, suffering for the inability to be able to see any spiritual values, suffering perhaps even because God made them suffer, or because of their belief in the devil, suffering because of their parents. All of that, it's right, and my--my goodness, there are enough committees who have considered the causes of all of that and have been able ^{to} to get something for the poor children somewhere in Korea.

I ^{if} am not cynical about it, Ziska, but I think it is very good to have it, but put it in the proper place. Of course one has to have feeling for one's fellow man. And there has to be definitely that form of love, even if it cannot be expressed in

a very tangible way and the least, sometimes, you can do is say, Oh, it's a charity, let's give it five dollars. But you see, that's not satisfactory. If you want to do it, it has to be done right. And I think, at such a point, the only way to do it is to do it so right that you become completely immersed in it. Then, if necessary, you can even give your life. And if that happens, I'm afraid it's too much leaning over backwards.

A man is closest to himself. And his responsibilities are in the first place towards his own life. In that way, he is not selfish and he does not take anything away from someone else. But when he has a super-abundance of energy, as a result of that kind of feeling, emotion, intellect, that then he is able to give without harm to himself, he is the kind of a man that actually can help other people in their suffering.

First Work. First see yourself. First pay Mother Nature. Then pay God. Then pay mankind. Shall we leave it that way, Ziska?

Ziska: Yes. Thank you.

MR. NYLAND: All right.

Linda Fainzin: Mr. Nyland?

MR. NYLAND: Yah.

Linda: I'd like to try to say something. When you gave an answer like you gave to Jacques and I listen to it, I can understand it and--and wholeheartedly say that, yes, that's the right kind of an answer. And I believe that I've had different experiences since I've come here, and that I have the possibility of the existence of an 'I' to hold up everything up against, that is, it can be a real standard in my life. And then there's the condition of what I'm faced with every day in my life, the complications

of myself and my ignorance as to what affects me and how I get affected, ~~and~~ for great periods of time I'm submerged in that. And the statement ^{that} I want to make, almost as if a question, is that ~~/~~ when I hear people talk, although I can embrace this, when I hear people talk about the persistence of Work attempts and results of awareness, I feel still ~~a~~ lot of the time, like I'm on the outside looking in. And yet I, I really also feel like I've--have in some ways said 'yes' to what I have heard these past years.

MR. NYLAND: Yes, I can understand that very well, because one is affected by what other people do regarding Work and then you look up to them when apparently they have reached certain results. You compare yourself with them, your own attempts, and when your own attempts don't measure ^{up} to what you hear them--from them, and you start to believe them, you feel a little bit uneasy about it. Then you, of course, you start to compare yourself with them and you ascribe to them a little bit more experience than you yourself have had. It is of course the wrong thing.

Linda: Mr. Nyland; I--I would even say when you talk about things like--like last week, when you talked about the 'as if' condition can change over almost immediately, I don't mean that there's somebody else walking around that has something that I don't, but how--how little I can connect with the idea of Work, still, the idea ^{is} ~~are (as)~~ a method--

now

MR. NYLAND: Is it connected with someone else or is it regarding yourself?

Linda: That I don't have--I--I--why don't I have experience enough that I could even understand what is ~~is~~ that there could be some kind of communication with me and another person about Work and attempts and results. [?]

MR. NYLAND: It's possible that you cannot have it. What counts for oneself is

to have the experience which you can describe regarding yourself. I think that's much more important than being able to have communication with others. But if it is something that you can describe, you can make a statement about that in a great simplicity. When it is something you cannot describe, you can even say, "I do not know how to do it", and you do it for the reason of perhaps being advised by someone else or that that what you are saying, you wish to know if it is all right or not, when you ask it of someone who perhaps might know. But the fact remains that that what is the truth for you is most important. And the truth for someone else, you can hear about but it ~~has~~ ^{has} not ~~never~~ ^{never} the experience of you yourself.

Don't think that it is necessary to have communication with others when it interferes with your own development. And don't think that you can have your own development because you have communication with other people. Work is something that remains completely for yourself. And whatever you reach, that is the truth for yourself when it is objective. Now when that is compared to what someone else is saying, many times you either become a little jealous, or you feel superior, or, if the other person is telling about their inability to do it, you can become sympathetic. But all of that is, that's to say, an ordinary communication in an unconscious state. For you, your life is important. You wish that life to grow. If you are serious about the necessity, then that growth is really a necessary something that you have to attend to. And that stands out more than anything else. Now because of that, there is, every once in a while, a wish to make it appear to the outside or have an expression for it and that you feel then sometimes that someone who is sympathetic can really be the sounding board for yourself, but the accent must always remain on you, like it has to remain for each person on himself. And on that basis there can be an exchange, but it only goes as far as an

appreciation of what the other is, not wishing for any experience ~~like~~^{like} the other.

Does that meet with what you ~~I~~^I mean? Huh?

Linda: A/ ~~no~~^{ah} ah--

MR. NYLAND: Not yet.

Linda: Ah--Well, I'll try just once more. I'm talking about--in terms of--in terms of ideas. I know certain things for myself within myself, at ~~times~~^{times}, but they still-- and then there are these ideas which I can ~~strive~~^{understand + which I can} towards, I can understand it with my mind. **B**ut what I experience now, I--I still haven't integrated any ideas within my life in the sense that they're alive. What I experience now, I can't relate that to the ideas, and that's why I--I say, what--what are people talking about. I'm--I don't know what any-- I don't know what's going on, and yet something is happen--happens --

MR. NYLAND: Sure.

Linda: ~~When they have ideas--~~ **What are ideas?**

MR. NYLAND: Good. Other people talk about ideas, and they also talk about their experiences. And some ideas correspond to what you have and many don't, ~~same~~^{same} way as some of their experience corresponds to some of yours and others don't. It still is separation between you and the others. To what extent now you would like to have affirmation of your ideas as a result of {what} someone else's ideas, ^{it's} quite all right. But ultimately when they cannot give it, you ^{'re} still there with your own ideas. And the difficulty is for you to bring the bridge between your ideas and your experiences.

Linda: That's right, that's what ~~it~~^I is.

MR. NYLAND: You see? And for that reason, you want to communicate with others, hoping that they can help you. They don't. ~~They~~^{And} cannot help you. The

ideas that you have regarding ~~Work~~ ^W Gurdjieff, or whatever the philosophy is, is again understood on the basis of your own application. And the application cannot be to the volume of the ideas you have. It can only be to the extent that a part of such ideas are applicable within the capacity of yourself as you are now. With that I start to grow and take in more ideas so that I can apply again a little bit more of such ideas in my daily life. I probably remain for a ~~long~~ ^{long} time limited in that, and I have to have the satisfaction that I use the ideas as much as I can for what is allowed within ~~my~~ ^{the} my own experience. And that is why I emphasize always the experience and ~~the~~ ^{the} application, not the ideas as a whole.

You understand now?

Linda: Yes.

Frank Weber: Mr. Nyland?

MR. NYLAND: Yah?

Frank: Frank Weber.

MR. NYLAND: Frank? Yes.

Frank: I feel for some time now that I really need help in terms of Work and understanding Work, especially since my attempts are becoming fewer and fewer, and I'm--I find myself more and more affected by ordinary life and concerned about personality.

MR. NYLAND: Well, Frank, continue with that, ~~until~~ ^u Until you find out more and more about your personality. I think it's quite right that you live that way and even experience the fact that you are less and less interested in Work.

Work has to have a motivation which of course is based on the wish of yourself. And the wish has to have a link with that what you wish for, from what you are now and what you wish to become. Now if that isn't clear, in what direction it would--

would have to take place, one finds a solution in simply attending to what one is in an ordinary subjective way. And one keeps on living, any way one likes, on this Earth, with having a few ideas and perhaps even remembrances of what you used to do, but you don't do it now. And the fact is then that I admit to myself that I have no interest.

There is no way by which someone else is going to tell you (that) you ought to do that and that you will become interested in doing something about yourself unless something is touched within you that cries for that kind of an application. You see, the difficulty is when we live in an unconscious world, and I'm interested in a variety of different ideas as expressed in books, or even in people who are described, or in that what is really for me important in any kind of a direction of philosophy, art, or even religion, that I say that is wonderful and I enjoy it. I enjoy it with my mind and I sometimes have a very good feeling about it. And then I say, well, I want to imitate it. I read, let's say, Saint Augustine, Imitatio Christi, and I say I would like to imitate it also and become either like Christ or St. Augustine, whatever it is. Then I start with that in mind, that I want to become like someone else because that description is like an ideal for me. And I become a hero-worshiper wanting to now imitate, I say, or to live in accordance with certain rules, even if they are prescribed by certain monks. I become a Saint Francis Franciscaner, or a person who follows Loyola, or a Jesuit in that sense, or whatever it may be. I want to become something what I am not now. And as long as I remain unconscious, I am up against the difficulty that even if I wish it with all my heart, I cannot change certain habits, I cannot change certain tendencies, I cannot prevent myself getting angry at certain things than only by controlling it to some extent and finding out that I run into other--some other

^a
 kind of psychological ill. That is a determination that I must find out when I
 actually try to live in accordance with that, when I still remain unconscious.
 Now as long as I don't believe in that, or as long as I feel that I have not tried
 as yet everything that is possible so that I say, even if I continue, I say, I want to
 be this and I want to be that, and I still remain unconscious^{you} and I continue to do
 that⁻ until I come to the conclusion that I cannot do it, I will never be interested
 in Work. Never. I will continue in my ordinary life with my personality as it is,
 trying to gather a great deal of more information and also experience, and I still
 hope that in my unconscious way there will be a way out. And as long as that is
~~(, then?)~~
 there, and perhaps I die with those attempts, I don't think^{that} a person like that makes
 a Soul at all, than only a very slow process of something that takes place because
 of his maturity and life wisdom.

The process of Work on oneself is a different kind in the sense that the velocity
 is different. In principle, it is the difference that one wishes to become mature by
 means of having a Soul which can take over one's life after the physical body dies.
 That is a perfectly good aim. And it is also that when I become interested in
 Work, that I will understand my life better so that I can control my energies, and
 that there is not as much loss in my ordinary life as there is^{now} ~~not~~ because I dissipate^{ate}
 and I destroy a great deal. So the reason for wanting to Work of course is very
 definite. But I also realize that if I don't have the time of my life, that is, if I
 don't have all the time that I need for that kind of a process, I am looking for
 shortcuts. Work in itself, giving^{en} ~~ing~~ a certain method, functions like a catalyst for
 the velocity of that kind of a change. And that process, when it takes place and I
 apply now the rules in accordance with the acquisition of a dexterity in which I
 use then the hypothesis of the creation of an 'I', which Works for me and temporarily

takes the place of any kind of an axiomatic truth, that then I will reach a certain state in a shorter time and, because of that, of course I will be very happy when I can get through with this life - the sooner, the better. ¹⁶ But you see on what it is predicated, ¹⁹ that I'm dissatisfied with all the different forms of my ordinary unconsciousness leading in all kind of directions to find a solution for the conduct of myself. ^{And} when I'm convinced that I cannot find it anymore, then perhaps I will think of Gurdjieff. So that's why I say, continue in your unconsciousness. What the hell is the difference? Until you find out you cannot find it, then maybe you will want to Work. That is really the result. And if you don't want, you stay unconscious.

It's quite right that you want to find it out. And all I want to do is to tell you, go ahead and ⁹ find out. There will be a time that you will say, I hope, ¹ I have to go the objective road, ^{because I don't,} I just keep on churning around with all the thoughts in my head and there is no way out. ¹ Stay unconscious as long as you wish, until there is a real desire to leave it alone and say, ¹ That is not for me anymore the direction I want to go. I have to live in a different way. ¹ Then maybe the road of objectivity will be ^{opened} opened.

Was that it? (The buzzer) (Bill: Yea!)

[←] MEN: I hope you will have a good week. Enjoy it, Work, and I hope, towards Work, that you also will have ^a the joy to wish to try to do it. What ⁹ is your aim is afterwards, anyhow, is something that you ought to like very much. That will give you the wish to get out of the difficulty--difficulties of this life, into a realization of an existence in which many things which are now bonds and bondage will disappear. That would be at least the direction of freedom.

Good night, everybody.

END TAPE

Transcribed: Ziska Baum
1st Proof :
2nd Proof :
3rd Proof : J. Haim 6/78